

Common-Prayer-Book

N O

Divine Service.

A

Small Curb to the Bishops Careere:

O. R.,

Imposed Liturgies Tryed,

The Common-prayer-book Anatomized,

AND

Diocesan-Bishops Questioned,

By Vavasor Powell.



L O N D O N,

Printed for *Livewell Chapman* to bee sold at his shop
at the Crown in Popes-Head-Alley. 1660.



COMMON-PLACE-BOOK

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Against imposing the Common-Prayer-Book, Collections
out of *SM. EC. TR. MN. UUS.* Dedicated and presented
to the Lords and Commons in Parliament.

IN Page 5. that the first and purer Times knew no stinted Liturgie, as it appears from Tertullian (in Apol. 9. cap. 30. Epist. 121.) who saith, the Christians of those times prayed, Sine monitore, quia de pectore; that is, without any Prompter but their own hearts; Aultine also telleth us, Liberum est, it is free for us to ask the same things in the Lords Prayer, aliis atque aliis verbis — sometimes one way, and sometimes another: and Justin Martyr tells us, He who instructed the people, prayed according to his ability, p. 7. yet have some Bishops blasphemed the spirit of Prayer, and many able, learned, conscientious Preachers have been molested, and suspended, for letting the constant flames of their fixed conceptions mount up from the altar of their zealous heart unto the Throne of grace — p. 8. their tongues also have raged against this way of Prayer, have sealed up the mouthes of Ministers for praying thus in publick, and imposed Penances on private Christians, for praying thus in their Families, and compelled to abjure this practice, endeavouring with raging violence to banish this Divine Ordinance from our Churches, and dwellings, professing in open Court, it was fitter for Amsterdam than for our Churches — as did Doctor Corbet, Mr. Nevil; and all this in behalf of that Book of Common-Prayer, the original whereof is published in that Proclamation of King Edward the Sixth, p. 9. which they so rigorously pressed, to the casting out of all that scruple it, or any thing in it, to the (almost) justling out the Preaching of the Word, and conceived Prayer, together; — which yet was taken out of Models from Rome, and hath since the first compiling of it, suffered alteration, to the worse, and so symbolizeth with the Popish Mass, as that the Pope himself was willing to have it used, if hee might but confirm it — for the end of it was on purpose to bring the Papists to our Churches, but rather it hath brought many of us to them, not any of them to us; the clogging it with Ceremonies, the often and imperi-

ment reiterating of the Lords Prayer, the ill translation of the Psalmes, and of the Scriptures; the many Phrases in the Prayer that are liable to just exception. And whereas the Minister by the Scripture is the peoples mouth to God, this Book prescribes Responsaries to be said by the people, some of which are unsuitable to what the Minister pronounceth; some of them savour of tautologies, some are made to bee so effectual to the Prayer, as that all which the Minister saith, is no Prayer without them, as in the Lettany — p. 10. Again, it is so much Idolized, as that it is accounted the only Worship of God, and is made the upholder of an unpreaching Ministry, and is cried up to the height, so that some are not ashamed to say, That the wit of Men and Angels cannot mend it, and that it is a sufficient discharge of the Ministers duty to read this Book —

Abbots Church-forsakers.

The end of its first use was, not to tie godly men from exercising their gifts in Prayer; but the old Popish Priests, that by a seeming to return to our Religion, did through indulgence retain their places, from returning to the old Mass, which yet did hinder Ministers (that had the gift of Prayer in an abundant measure, as well as of Preaching) p. 10. In Bishop Wren's days, who forbid all use of conceived Prayer in the Church.

Thus much from that Book, called Smeſymnius.

That Book for its worth, and present use, is newly reprinted, Anno 1660. for Jo. Rothwell.

Republished by Mr. Manton, who prefixed his Epistle.

In the Common-Prayer-Book unmasked, is shewed its unlawfulness.

I. Page 4. By its Name Liturgie, or Service, so the Papists call their Mass, &c. Chap. 1

II. Pag. 7. By its original, taken from the Masse-book.

1 The Common Prayers, from the Popish Breviary.

2 The Administration of Sacraments, Burial, Visitation of the Sick, and Matrimony, from their Ritual.

3 The Consecration of the Lords Supper, the Collects, Epistles and Gospels from the Masse-book,

4 The Ordination of Bishops, Priests, and Deacons (which at first was joyned to the Service-book) from the Roman Pontifical.

Com-

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Common-Prayer-Book no
Divine Service, &c

Quest.



Whether is it lawful for Magistrates, Ministers, or any other Persons, to form, or make a stinted Liturgy, or Common-Prayer-Book, and to impose the same?

Answ. It is not lawful.

Reas. 1. Because no Magistrate, Minister, nor any other Persons under Heaven, can produce any authority for so doing; if such power can be produced from God, let *Commands*, or any *Instances* or examples thereof be shewen out of the *Scriptures*; if not, let any presume upon their uttermost peril to introduce the same, and whereas some say it is not forbidden in the *Scriptures*, that is answered more fully afterwards, under the first objection; But,

Reas. 2. Because it is forbidden, both in the *second Commandment*, and in other *Scriptures*, which I prove thus; the *Ordinances*, *Traditions*, and *Rudiments* of men in the Worship of God, are forbidden in the second Commandment (as *Expositors* generally affirm) [see *Bishop Andrews*, *Dod*, *Byfield*, and others on the second Commandment,] and in other *Scriptures*, *Deut. 4. 2. & 12. 32. Mat. 15. 9. Col. 2. 20.*

But *stinted Liturgies*, or *Common-Prayer-Books*, are the *Ordinances*, *Traditions*, and *Rudiments* of men [for no such can be proved to be (as the *Doctrin* and *Baptism* of *John*) from Heaven] Therefore *Liturgies*, or *Common-Prayer-Books* are forbidden in the second Commandment, and in other *Scriptures*.

B

But

But whereas it is objected, that the *Modes* and *Circumstances* of *Worship* are left to the determination of men; see the *Answer* to the second *Objection*.]

Reas. 3. Because this teaches vain *Worship*, or to *Worship* God in a vain way, it being like the *Traditions* of the *Elders*, *Matth.* 15. 9, 10. *Mar.* 7. 7, 8.

Obj. But the *Jewish Elders* rejected the *Commandments* of God, which we do not.

Ans. So doe all those that doe not worship God in the *Spirit* and truth, according to his *Word*, *Joh.* 4. 20-24.

Reas. 4. That only which is needful (in the *Worship* of God) is to be made, and imposed; but a *Liturgie*, or *Common-Prayer-Book* is not needful in the *Worship* of God, therefore a *Liturgie*, or *Common-Prayer-Book* is unlawful to be made or imposed; the *Major*, or former *Proposition* is clearly proved, *Acts* 15. 28. the *Minor* or latter I prove thus.

1. The *Scriptures* themselves are a sufficient *Directory* and *Rubrick* to the *Church* of God, and to make the man of God perfect, *2 Tim.* 3. 15, 16.

2. If it had been needful, then doubtless *Moses*, who was faithful in his *House* as a *Servant*, or *Christ* who was more faithful as a *Son*, would have enjoined the same, but neither of them did so, *Heb.* 3. 2, 5, 6.

3. It is not necessary, because the *Churches* of God did thrive and grow best of all, when (as in the *Primitive* times) and where there was none.

4. Because the *Ministers* of *Christ*, and his *Gospel*, ought to be so gifted as not to need it, *Rom.* 12. 6, 7, 8. *1 Cor.* 12. 6, 7, 8, 9, 10. compared with *1 Corint.* 14. 13, 14, 15. *James* 5. 14.

Obj. But some *Ministers* may bee without the gift of *Prayer*?

Ans. Yes, some accounted *Ministers*, but such are liker *Jeroboam's Simpletons*, and the *blemished Priests* under the *Law*, and the *Dumb Doggs* which the *Prophet* reproveth, than *Gospel Ministers*.

Reas. 5. Because none of the godly *Magistrates* in the *Old*

1 King. 22. 31
Levit. 21.
Esa. 56.

Old Testament (though those times did more require them than the days of the Gospel) did form or enjoin any such *Liturgy*.

If it be objected, That there were Liturgies in the Jewish Church, and in the days of the Old Testament.

Ans. Though that can hardly bee proved, yet admit there were, so there were *Idols, Altars, Groves*, and many such things, which they *Idolatrously*, and *Superstitiously* set up, without any authority from God.

Reas. 6. Because the Churches of God are not edified thereby, and what is not to edification ought not to be in the Churches, *1 Cor. 14. 26. Ephes. 4. 12, 16.*

Obj. But divers have gotten benefit by such Liturgies?

Ans. So have many by the Writings of divers of the *Papists*, (yea *Heathens*) nay some have gotten good by the *Sins* of others, and by the *Judgements* that befall their sinful Companions; as *Waldus* was converted by seeing his Companion fall down dead, by the immediat stroke, and hand of God; and one was converted by seeing a true Christian hanged wrongfully; doth it therefore follow that a true Christian (or any other man) should be hanged wrongfully?

Reas. 7. Because that which is to bee a *form*, and *rule*, ought to be a form and rule for all the Churches of Christ, *Acts 15. 28. & 16. 4. 1 Cor. 4. 17. & 14. 33. & 16. 1. & 7. 17.* But such a *Form* or *Liturgy* cannot possibly (at least probably) be formed by meer men, because neither the *Magistrates*, nor *Ministers* of all Nations where Churches are, can possibly be brought, either *ἐν τῷ αὐτῷ*, nor *ὁμοθυμαδόν*, neither *into one place* to debate, nor *into one judgement* to determine it; an experience of this wee had in the two Nations of *England* and *Scotland* (though under the same King) yet the *Liturgy* formed for, and intended to be imposed upon the *Scots*, was different in divers things, from that established in *England*.

Reas. 8. Because the setting up of such a form, is equal to the setting up of mens *Thresholds* by Gods *Threshold*, and *Posts* by his *Posts*, by which they defiled the name of God, *Ezek. 43. 8.*

Reas. 9. No man, or men in these days, can pretend to have such an intallibility of spirit, as either to *compose*, or *enjoyn* a perfect Rule for others; and if it bee not perfect, they cannot tye any *Saint*, much less the Churches of Christ thereto: for the *rule* of faith and obedience is to bee perfect.

Reas. 10. Because, all Prayers are to be made in the Spirit, as well publick as private, *Epbes. 6. 18. Jude 19. 20.*

Obj. But may not men pray in the spirit, and use a form too?

A. It is not denied but that good men may pray by a form, and yet in some sense pray in the spirit too; but since that it is the proper work of the Spirit, to *help the infirmities of the Saints*, as well in *matter*, and *expressions*, as *sighes* and *groans*, *Rom. 8. 26.* what need they use stinted forms, or how can they tye up themselves strictly to those forms, without limiting, stinting, and *quenching the Spirit*?

Reas. 11. Because, the forming and imposing of such a Book, is to exercise dominion over the faith of Gods people, contrary to what the Apostles did, *2 Cor. 1. 24.*

Reas. 12. Because, if it be allowed that Rulers have such a power in one *Country*, or *Nation*, it must be granted (*A paritione*) that the Rulers of all Nations and Countries, (at least that profess Christianity) have power to doe so too, for their power from God is the same, (though their Principles to exercise their power be not) especially since the dissolution of the *Jewish* government. Then it will necessarily follow, That where there are *Arian Rulers* (who deny the *Divinity of Christ*) they may put up a Liturgy suitable to their Judgements; *Papish Rulers* may form and impose a Liturgy according to their *Papish Principles*, and so consequently all other Rulers, be they *Heathenish*, *Turkish*, &c, may doe the like.

Reas. 13. Because, it will also follow, that as oft as the *Governours*, or chief *Magistrates* of the same *Nation*, or *Nations*, doe alter in their opinions, the Liturgy must also be altered; an instance of which wee have on Record in the *Brother* and two *Sisters*, King *Edward the Sixth*, Queen

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Queen *Mary*, and Queen *Elizabeth*, who ruled by immediate succession in the same Nation, and yet their three Liturgies did differ, as is yet to be seen.

Reas. 14. That which doth unavoydably expose many Christians to sin against their *Consciences*, or to suffer for not so sinning, is not lawful; but formed and imposed Liturgies, doe unavoydably doe either; therefore they are not lawful; the Major none will deny, the Minor is proved thus: In all, or most Nations where such Liturgies are (and Christians too) some, if not most of them doe conscientiously scruple either the whole *Liturgy*, or some part thereof, and cannot with faith, (and therefore not without sin) *Rom. 14. ult.* conform thereunto, and if they conform not they suffer; multitudes of Instances (both of godly Preachers and Professors) might be given, as in *Q. E. K. 7.* and *K. C.* reign, where some were hanged (as *Barrow*, *Penry*, and *Greenwood*) and many imprisoned and cast out of their places, and necessitated to fly to strange Countries, because they could not conform to the *Rubrick*, and *Rules* in the publick Liturgies, &c.

Reas. 15. Because the making and imposing of such a form doth maintain National Churches in the days of the New-Testament, which doubtless is contrary to the Gospel, which saith, *That in every Nation hee that feareth God, and worketh righteousness, is accepted of him.* Acts 10. 35 And the Apostle speaks of the Churches of *Judea*, *Galatia*, *Macedonia*, *Asia*, but never of any National Church since the partition wall (between *Jewes* and *Gentiles*) was pulled down. *1 Cor. 16. 1*
1 Cor. 16. 19
Revel. 1. 4

Obj. But doth not the Lord promise he will sprinkle many Nations? *Esa. 52. 15.*

Ans. *Paul* expounds that of the *Gentile* beleevers, who were sprinkled with the blood and spirit of Christ; as *Abraham* is called the father of many Nations; that is, of the beleevers in every Nation. *Rom. 15. 11*
Rom. 4. 17
Gal. 3. 29

Obj. But it is said, that a Nation shall be born in one day, which is a Gospel Prophecie, *Isa. 66. 6.* & *1 Pet. 2. 9.* *Ye are a holy Nation.*

1 Pet. 5. 1
Rom. 11. 26

Ans. Some (as the *Dutch* Translators) translate the word *Nation* in *Esay*, *People*, and expound it of those that are converted among the *Gentiles*, and not any whole Nation; others understand it of the *Nation of the Jews*, and that this place relates to the last and general calling and conversion of them; and for that in *Peter*, it cannot be understood of any particular *Nation*, for hee writes to people of several Nations or Provinces (in some of which (if not in all) were many Churches) and it is evident he means there the beleevers, or godly, and hee calls them a *holy Nation*, with relation to the *Nation of the Jews*, which was formerly a Nation separated by God from all other Nations.

Reas. 16. That which tends to make the seed of the Woman and the seed of the Serpent one, and to yoke beleevers and unbeleevers together in Church Communion, and Worship, is contrary to the Scriptures, and therefore unlawful; But the forming and making of such stinted *Liturgies*, or *Common-Prayer-Books* doth so, for it is the main end of making them, viz. to make all the people in a Nation to be in one form and way of worship.

Reas. 17. That which the wickedest people doe earnestly desire, and willingly observe, is commonly unlawful; but the wickedst People doe earnestly desire and obey such *Liturgies*, and *Common-prayer-Books*, Ergo. The Major is proved, *Exod.* 32. 1, &c. *Hos.* 5. 11. and in many other places; the Minor is sufficiently proved by general and daily experience among us, for we find most of the wicked (who care not for the pure Ordinances of God) as mad for this as the people were upon their Idols.

Jer. 50. 38

Reas. 18. Because the best Rulers and Reformers in *Judah*, when they did reform, did no such thing, but rather searched the Word of God, and brought back the people to Gods Institution, and not setting up any of their own. See *Josh.* 1. 8, with 12. 13. 2 *Chron.* 17. 9. & 34. 15. to the 21. *Nehem.* 8. 1, 3, 8. *Ezra* 6. 18.

Reas. 19. To put a burden or yoke upon the neck of Christs Disciples which hee hath not put, is not lawful,
At;

Acts 15. but to form and impose any such *Liturgies*, is to put a yoke upon the neck of Christs Disciples: for many of them (that are best able to judge thereof) have complained of them, as burdens and yokes.

Reas. 20. Because there can bee no blessing expected upon such *Liturgies* and *Forms*, because they are not commanded of God, for the blessings are promised to the observers, and keepers of his Commandments only, *Exod. 23. 25. Deu. 7. 9. & 18. 2.*

Reas. 21. Either such *Liturgies* or *Common-Prayers* are indifferent, or not indifferent; if indifferent, then they are not to be imposed upon Christians, but they are to be left to their liberty, as Christians were left by the Apostles; but if it be not indifferent, then unless a pre-*Acts 15. 20* script can be shewed from God (it being in his Worship) it is no less than Will-worship, forbidden, *Col. 2. 23.*

Reas. 22. To joyn an imperfect thing with a perfect, (for to be a Rule) is to debase the perfect; but to form and impose *Liturgies*, or *Common-Prayer-Books*, is to doe so, *ergo* &c. The Major is an Axiom among the learned, as Bishop *Andrews* shews; the Minor is proved thus, The best *Liturgies* are imperfect (particularly the *English* Liturgie, as will abundantly appear in answer to the next Question) and the Scripture is perfect, *2 Tim. 3. 15, 16, 17.* and to use these at the same time, and for the same end (as is done as a Rule) is to joyn them together.

Reas. 23. That which was not among the Churches of Christ, neither in the Apostles days, nor for two hundred years after, is not lawful; but stinted *Liturgies*, or *Common-Prayer-Books* were neither in the Apostles days, nor for two hundred years after, *ergo*, &c. The Major cannot be denied; for proof of the Minor, *Tertullian*, * *Justin Martyr*, &c. clearly shew, that in their days there were no such, neither in *Constantines* time, for he made forms himself for his Souldiers, to use upon Lords Days, which doubtles hee would not have done, if there had been a *Publick Liturgie*.

Tertul. Apol. chap. 39. The Christians, saith he, prayed, *Sine monitore quia de pectore*, without a prompter but their own hearts. * *Just. Mart. Apol. 2.* he who instructed the people prayed according to his ability.

Reas. 24.

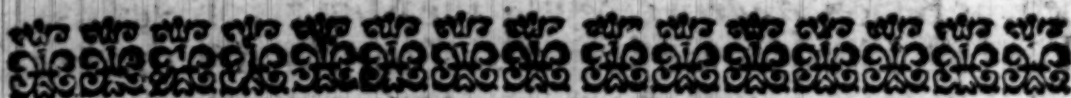
Reas. 14. Because the Elements and Rudiments of the World (as these are) tend to lead men from Christ, and into bondage again, which is absolutely condemned, *Col. 2. 8. Gal. 4. 3.*

Reas. 25. Because if in matters of Religion the Word of God only must, and doth prevail with, and bind mens Consciences, then to impose any Tradition of men (which these Liturgies are) is to no purpose; but the former is true, *Deut. 12. 32. Matth. 15. 19.* and to set up a thing to no purpose, what wise or good men will endeavour?

Reas. 26. Because this forming and setting up such Liturgies, doth derogate from Christ, as hee is both Prophet and King, as if he had not left sufficient means and Lawes for his Churches to be guided and ruled by.

Reas. 27. That which God doth not require is unlawful; but the forming of such Liturgies, and imposing of them God doth not require, therefore the making and imposing of a Liturgy is not lawful; if hee doth require, shew when, where, and by whom, and the Controversie is ended.

Heb. 3. 6
Jam. 4. 12



The main Argument for stinted Liturgies (or Common-Prayer-Books) stated in Objections, and briefly answered.

Object. 1.

That which is not directly, or consequentially forbidden by God, is lawful; but Liturgies are not forbidden directly, nor consequentially, therefore lawful.

Answer first, In Civil and meer indifferent things, the Major or first Proposition will hold, but in spiritual things, and matters relating to the Worship of God, it is not true: for men are not to practise therein upon Negatives, but upon Positive and plain commands, or examples.

1 That under the Old Testament all things relating to the

the Worship of God, were to be done according to the pattern given by God, as to *Moses* concerning the Tabernacle, Candlestick, Altar; so likewise *David* had the Pattern of all that he had (or did) *by the spirit, of the Courts of the house of the Lord, and of all the chambers round about:* and as he saith, *The Lord made me understand in writing by his hand upon me, even all the works of this Pattern.*

Exod. 25. 9, 40

Numb. 8. 4

Exod. 27. 1, 2

1 Chron. 28.

11, 19



2 The form of the second Temple, whether you understand it *Typically*, or *Antitypically*, hath clear and full directions and prescriptions given by God.

Ezek. 43. 10,

11, 12, 13, &c.

Exo. 34. 27, 33

Isa. 8.

Ezek. 3. 4.

Hag. 1. 3, 4, 13

3 The Prophets directed the people in all things to observe the Word of God, and they that were the People of God obeyed that word.

4 In the days of the New Testament, *John the Baptist*, and our Saviour Christ, taught the People to observe nothing, but either what was written in the Scriptures, or what they had received from God.

Jo. 17. 7, 8

5 *Paul* himself observes, and teaches all the Churches to whom he wrote, to observe (in their Worshipping of God) the same manner that was prescribed, and appointed by the Lord himself.

1 Cor. 1. 25

1 Cor. 16. 1

Secondly, If there be such a latitude granted in things relating to the Worship of God, that any thing that is not forbidden may be introduced, what can hinder the Papists to bring in their five new Sacraments, Organs, Kneeling at the Sacrament, and a hundred such things, nay a Pope? and is it not upon that very ground that they, and the Bishops, ushered in all their Popish *Innovations*, and *Superstitions*. But the Minor is denied, *Liturgies* are forbidden (consequentially) I prove thus;

1 That which is not commanded (in matters of Gods Worship) is forbidden; but stinted Liturgies are not commanded, therefore forbidden; see the Major fully granted in the Assemblies Catechism, in the second Question on the second Commandment. The Minor cannot be proved out of Scriptures, being an Innovation, and born out of due time, to have the Scriptures father or own it.

2 That which is a Tradition and Invention of men (in the

Deut. 5. 32, 33
Mar. 7. 8, 9
Tit. 1. 14

Matth. 15. 3

the Worship of God) is forbidden in the Scriptures, but this is a Tradition and Invention of men (in the Worship of God) for who can or dare say, That any of these Liturgies are Oracles from God? If it bee said, *That there is no Law against it, and therefore it is no sin.* There is Law from the mouth of the Law-giver himself, who said (to the Jews) *Why doe you transgress the commandment of God by your Tradition?*

Obj. 2. *The prudential determination of such Modes, and Circumstances as God hath left to Human determination is lawful; But a stinted form is such, therefore lawful?*

Ans. I grant that God hath left some *Modes* and *Circumstances* to Human determination; yet consider that there are either,

1. *Meerly Civil and Natural* (as matters relating to the outward man) or *Civil and Politick Government*, Or,

2. If there be any such things left to the determination of men, (as to consider of the fittest day or hour to meet, or the convenientest place, &c.) yet this is left to the determination of the *Churches*, and *Societies* of Christians in their severall places to determine, as occasions fall out, and not to *Magistrates* or *Ministers* only.

3. If there were authority left in the hand of the *Magistrate*, or any other sort of men (which cannot be proved by Scripture) to appoint such Circumstances, yet how doth it appear that they may enjoin and impose this under *personal*, or *pecuniary* punishment?

4. Liturgies doe determine more than Modes and Circumstances, they appoint how all, or most of the parts of Gods Worship (as Prayer, administering the *Sacrament*, &c.) shall be done; but lastly,

5. What if the Word of God doth direct in all the Circumstances of Gods Worship, either by command, or example: then is there no need of such Liturgies. But the Word of God doth direct in those Circumstances, as for place, *Jo. 4. 23.* *1 Tim. 2. 8.* as in Synagogues, in Houses, and on Mountains; for time, *2 Tim. 4. 2.* *2 Theff. 5. 17.* for gesture, &c. *Luke 22. 14.* *Acts 20. 36.* all which, with other Circumstances, may easily be proved. Obj.

Obj. 3. *There are many express examples in Scripture for forms of Gods service, therefore they are unquestionably lawful, as Psalms, Songs, Praises, Blessings, and Prayers, as Psal. 92. & 102. Exod. 15. Num. 6. Mat. 6. particularly the Lords prayer.*

Ans. That there were *Psalms, Songs, Praises, Prayers, and Blessings*, composed by the *Prophets, and Servants*, heretofore upon occasions, is acknowledged. But yet,

1 That those Holy men of God spake (and wrote) as they were moved by the Holy Ghost, and had such a spirit of infallibility in such things which no men since the Apostles days can pretend to. 2 Pet. 1. 21

2 What they then wrote (*viz.*) their Prayers, Psalms, and Songs, &c.) are become Scripture, and are written for our learning. Rom. 15. 4
2 Tim. 3. 16

3 To argue from an extraordinary to an ordinary practice is not right, you may as well say, because *Moses* commanded every one to slay his Brother, therefore you may doe so, or because *David* divided the Priests into four and twenty Courses, other Kings or Rulers may doe the like with Gospel Ministers; or because *Moses* and *David* wrote Canonical Scripture, therefore other Persons may doe the like. Ab extraordinario ad ordinarium non est consequentia.

4 For the Lords Prayer, though it bee not denied; but that it may be used by any godly men (though not in the way it is by most, at the end of their own) yet it will be hard to prove it to be a form. Because,

1 It was declared by our Saviour at first as part of his Sermon on the Mount (which seems to be one of his first Sermons) and as a direction to pray, as he gives in the same place, and at the same time, direction to fast, and give almes.

2 The two Evangelists doe differ, in relating the Prayer, in several particulars, and *Luke* hath not the conclusion, or the words, *For thine is the kingdom, and the power, and the glory, for ever. Amen.*

3 If it was given as a form enjoined, and imposed, then it was a sin in the Apostles, and Primitive Christians, Acts 4. 24, 25

Ephes. 1. 17,
&c.
Col. 1. 9, &c.

and others since, not to use it constantly ; But it doth not appear that the Apostles did use it all afterwards, though we read of the Apostles Joynt-Prayers, and of many of Pauls Prayers, and yet did not use that form.

Obj. *But doth not Christ, Luke 11. 2. command his Disciples to say, Our Father, &c?*

Ans. The meaning seems to be this, that when one of Christs Disciples did desire Christ to teach them to pray, as John also taught his Disciples, Christ did send them to the direction which he had given before in his Preaching upon the Mount.

Obj. 4. *It is lawful to pray to God in set words, that wee find in Scripture, but so to pray is to pray in a form; therefore a form is lawful.*

Ans. For to use the same words in Prayer out of earnestness, vehemency, and Agony (and that by the Spirit) as Christ, and some of the Prophets did, at the same time, is no ground at all for men to form a whole Book of Prayer (without any such eminent impulsions of the Spirit.)

2 The Repetition of the same words was by the same Persons, and peculiar to them that spake them, and chiefly for that time, and therefore is no ground at all either to form Prayers for others, or to impose them upon others.

Ex particulari,
non est Syllogi-
zari.

3 From those instances you may better inferre, that no form is to be used till a man is in such an Agony, or Energy of spirit as Christ and those men were in ; but as I said before, to argue from an extraordinary to an ordinary is not good, nor from a particular to a general.

Obj. 5. *If it be lawful for the People to use a form, as they doe when they joyn with the Pastor, then it is lawful for the Pastor.*

Ans. How can the extemporary, immediate, conceived Prayer of the Pastor be a form to the People, since they know nothing of it before? but if that be a form, such a form we will yeeld to, viz, an unwritten, unprinted, unheard of, and Non-imposed form.

Obj.

Obj. 6. *Christ hath left his approbation of such forms, proved, Luke 20. 42, & 24. 4.*

Ans. There is nothing to that purpose in either of those Scriptures, unless you make the citing of Scripture a proof.

Obj. 7. *But Christ used the same words thrice in Prayer?*

Ans. See the answer to the fourth Objection.

Obj. 8. *But Christ did use a Hymn?*

Ans. If by a *Hymn* be understood one of the *Psalms* of Scripture, why might not Christ and his Disciples use it, by singing (the Psalms being in Meeter) and according to the custom of the *Jewes* especially, since at that time the Church of the *Jewes* stood; but others understand by an *Hymn*, an *extempore Song*, as divers interpreters make that distinction between *Hymns* and *Psalms*, and *Spiritual Songs*; others understand by a *Hymn* no more than praising God, as the word is taken; and that may serve for an answer to that (which is said) that the Apostles commanded it. On Col. 3. 16
As the same word is used, Heb. 2. 12.

Obj. 9. *If it be lawful to use a form in Preaching, then in Prayer: but the former is true: ergo the latter.*

Ans. When it can be proved that it is lawful for any Preacher to write all his Sermon *verbatim*, and then Preach (or rather read it) so, without *addition*, *subtraction*, or *alteration*, and afterwards print and impose it upon others, then I shall grant it to be lawful to make such forms, and read them instead of Preaching, yea and Homilies too.

Obj. 10. *Because it was the practice of the Churches in Scripture times, and downwards, to have such Liturgies.*

Ans. The Bishops said so, and thought to prove it, as Bishop Andrews pursued in his inquiry so hard after Liturgies, that he thought he had gotten a *Jewish* one, which he sent to Cambridge to translate; but it was there soon discovered to be one made long after the *Jewes* ceased to be a Church, and so he himself suppressed it; and had there been any such in our *Saviours*, or his *Apostles* time, doubtless See Smect.

Luke 4: 17

less wee should have found some mention of it in the Scriptures, that speak of their reading and preaching in the *Synagogues* of the *Jewes*, where we read of giving the Book of the Prophet *Esay*, but not Common-Prayer-Book.

Obj. II. *But a Liturgy or Common-Prayer-Book is good to help those that cannot pray, as Crutches to a lame man.*

Ans. It is rather a hindrance than help, for people would if it were not for such *Forms*, seek the Spirit of God, which would be given to help them.

Ephes. 2. 1. 5
1 Tim. 5. 6

2 Either these are to help those that have no grace, or those that have grace; not those that have none, for what good will *Crutches* doe to a dead man? (as every graceless or Natural man is.)

3 If he hath grace, then hee wants no *Crutches*, for hee is cured, and should doe with those *Crutches*, as lame Persons when they are cured in the *Bath*, hang up their *Crutches* on the Cross; so should they on the Cross of Christ. But,

4 If the *Lame* should use *Crutches*, yet that is no ground why those that God hath healed of their lameness should be tied to carry *Crutches*, or walk on them.

Quest. *But what Reasons or Objections have you against the English Liturgy, or Common-Prayer-Book, in particular?*

Ans. In an English Book called *Smectymnus*, published by divers godly and learned Presbyterian Ministers, as (Mr. *Marshal*, Mr. *Calamy*, Mr. *Newcombe*, Mr. *Spurston*, and Mr. *Young*, about the year one thousand six hundred forty two, and this year one thousand six hundred and sixty reprinted, there are several Reasons (set down) against it (and also against Bishops) the former, or some of them I here insert. As,

1 It symboleth (that is, agreeth) so much with the *Papish Masse*, That the Pope himself was willing to have it used if he might but confirm it. I shall adde this out of the Book of *Martyrs*, vol. 2. pag. 667. Printed Anno 1631. when there was a Rebellion in *Devonshire*, in King *Edward* the

the sixth his days, he writes to them thus :

‘ *As for the Service in the English Tongue, it hath manifest Reasons for it, and yet perchance it seemeth to you a New-Service, and indeed is no other but the Old, the same words in English which were in Latine, &c. And then afterwards, if the Service in the Church were good in Latine, it is good in English.*

2 It was framed and composed on purpose to bring Papists to Church.

3 Because it is so much Idolized, called *Divine Service*, as I heard one lately say, that brought a Bible to a Book-binders shop to bee new bound, when the Book-binder ^{In Shrewsbury} said he could hardly bind it, and that he would sell a new ^{last May.} Bible for a little more money ; The answer was, *That that Bible was worth twenty New ones*, and the only reason was, because the Book of *Common-Prayer* was in it.

4 Because many distaste it.

5 Because it differs much from *Liturgies* in other Churches, and yet they are not enjoined. I may adde,

6 Because it hath tended to maintain a lazie and scandalous Ministry.

7 Because it hath been a means to bring many godly Preachers and Professors under great Persecution and Suffering, some (as *Penry* and *Barrow*) to suffer Death, some Banishment, and many Imprisonment, Inditements and other troubles, either for speaking, and writing against it, or for not reading and hearing it.

8 Because it hath tended to harden many Papists in their false Religion, (by seeing us come so near to them in our way of Worship, as you find in Reason first) and ignorant scandalous people among our selves, thinking that they are true Christians by conforming thereto.

9 Because it teacheth things that are *Heathenish* (as to call the Days, and the Months) *January, February, &c.* and of the Weekes, Sunday, Monday, from the old *Saxon* Idols, &c. Jewish, as *Priests*, and as was added in the *Scots* Liturgy, *Altars, Sacrifice*, and Popish, as *Christmas, &c.*

10 Because it is a very unperfect form, there being many

ny things that men ought to pray for, as *assurance, sending forth Labourers into Gods vine-yard, &c.* which I cannot find in it.

11 Because there are so many unwarrantable things, (and offensive to good Christians) therein.

Q. What are those things in the Book of Common-Prayer that are unjustifiable in themselves, and offensive to good Christians?

Ans. 1. Adding to, and diminishing from the Scriptures in the very beginning of it, in the words, At what time soever a sinner doth repent him of his sins, &c. which in the explanation and direction before it, is called one of the Sentences of Scripture, and they cite Ezek. 18. compare these words with the Scripture there, vers. 21, 22. and you will find both adding and diminishing, contrary to Deut. 4. 2. Prov. 30. 6. Rev. 22. 18.

2 Leaving many Books of Scripture out, and never to be read throughout the whole year, as *Levit, Ruth, 1 Chron. 2 Chron. Ezra, Nehem. Ester, Cant. Lam. Amos, Obad. Jonah, Nah. Zeph. Hag. 2 Thess. 2 Epist. of John, 3 Epist. Philemon*, This is contrary to *2 Tim. 3. 16.*

3 Gross alterations and differences are between the Psalms in the Bible and those appointed to be read in the Book of Common-Prayer, as in *Psal. 14.* in the Bible there is but seven verses, but in the Book of Common-Prayer there is eleven; so in *Psal. 106. & 30.* it is in the Bible, *Phineas executed judgement* (which is according to the Hebrew and Greek Translation, and according to *Numb. 25. 7. & 8.*) but in the Book of Common-Prayer he prayed. So in the *Psal. 22. 31.* in the Bible, and according to the Hebrew, *a seed shall serve him*; but in the book of Common-prayer, *My Seed*. So in *Psal. 40. 9* in the Bible, and so in the Hebrew and Greek, and Latine Translations, it is, *I have preached righteousness*; but in the book of Common-Prayer, *thy righteousness*, adding the word *thy*.

4 Some Chapters are appointed to be begun in the middle

middle of them (though but short) destroying the Connexion between the words going before , and where they begin ; as (upon the Nativity of Christ) the third Chapter of *Titus* is appointed to bee read as the second Lesson, beginning at the fourth verse, which depends upon the third verse. So *Luke* 2. 10. which is connected to the ninth verse,

5 Appointing many Chapters to be read out of Apocrypha, as *Wisdom*, chap. 1. 3, 6, 9, 19, 22. *Ecclus.* 19. 29, 38, 44. contrary (as the last Synod observe in their *Catechism*) to *Luke* 24. 27, 44. *Rom.* 3. 2. 2 *Pet.* 1. 21. and yet in the preface before the book, it is said, *That there is nothing ordained to be read but the Scriptures, &c.*

6 In many places to call the Writings of the Prophets, and the *Acts of the Apostles*, and *Revelations*, Epistles, as *Isaiah* 7. 17. & 40. 1. & 50. 5. & 63. 1. *Jerem.* 23. 5. *Joel* 2. *Acts* 1. 1. & 2. 1. & 8. 14. & 11. 17. & 10. 24. & 13. 26. *Apoc.* 7. 2. & 12. 7. & 14. as the *Epistle for the day of Christs Nativity*, the *Epistle for Innocents day*, &c.

7 Calling the Lords Day, and other the days of the week by the names of the old *Saxon* Idols, as Sunday from the Sun, Monday from the Moon, &c. Contrary to *Exod.* 23. 13. *Hos.* 2. 17. as before.

8 To dedicate days to the Angel *Michael*, and to the Apostles, and other Saints, contrary to *Exod.* 31. 25. *Gal.* 4. 10. *Col.* 2. 6, 16, 17. and to call those Holy-days, and yet the *Sabbath-Sunday*, and one day to all Saints, which is answerable to what Heathen *Rome* did of old, and *Antichristian Rome* still doth.

9 That the Minister is called so often *Priest* in it.

Obj. *But are they not called Gods-Priests, and Gods-Clergie, 1 Pet.* 2. 9. & 5. 3?

Ans. Not the Ministers distinct from the People, but the believers are called a *Royal Priest-hood*, and Gods *Clergie*, or *Heritage*, comparing them with the *Jewes*, Gods select people: but it is not in that sense that the Minister is call'd a Priest in this book, but looking upon him, as one that belongs to a peculiar Tribe, & as they did usually pray for them-

themselves, as being of the Tribe of *Levi*.

10 That the people should pray vocably, and audibly with the Minister, as in the Confession, and other places, which is *confusion*, and contrary to good order, 1 Cor. 14. 40.

11 That the Lessons, Epistles and Gospel should be sung, as you find in the explanation immediately before *Te Deum laudamus*, no such command from God, nor such practice in the Churches of God.

12 That *Te Deum laudamus*, or *Benedicite omnia*, should be appointed to be read throughout the whole year, after the first Lesson; and what is meant by retaining still the Latine Titles (and those which are commonly used in the Popish Nations,) but that we seek *uniformity* with them? But *what concord hath Christ with Belial, or what agreement hath the Temple of God with Idols?* 2 Corint. 6. 15, 16.

13 In that called *Te Deum*, there is a difference made between *Angels*, Cherubims, and Seraphims, making as the Papists doe divers (to wit, Nine) degrees of Angels, and likewise in setting days apart for *Michael*, and all the *Angels*, though it be very uncertain, whether by *Michael* be not understood Christ himself, by comparing *Rev. 12. 9.* with *Zech. 3. 2.* and *Judges 8. 9.* but were there such an Angel, who hath appointed a day, or days to be observed to them? This is contrary to *Col. 2. 18.*

14 That in their *Canticle*, or *Benedicite omnia*, &c. after the spirit and souls of the righteous are called upon to bless the Lord; *Ananias*, *Azarias*, and *Misael* are called upon to bless the Lord, as if they were not included in the spirits and souls of the righteous.

15 After the second Lesson *Benedictus* in English is to be used, and yet that is part of a Chapter (or second Lesson) to wit, of *Luke 1. 68*, &c.

16 In the *Creed*, making that part of one *Article*, That *Christ descended into Hell*, as if Christ had descended into the place of the Damned (as the Papists hold) contrary to *Mat. 12. 40. Epkes. 4. 8.*

17 The Priest, and the People (whilst they are at their Service) saluting and complementing one with another, as in these words after the Creed, *The Lord be with you,* (saith the Priest) *And with thy spirit,* say the people.

18 The Minister standing up in the midst of his Prayers, between one Prayer and another.

19 The chopping and mincing of prayer between the Priests and the People in many places, which are liker Charmers than Christian Prayers.

20 In that called *Quicunque vult*, where the Articles of the Catholick Faith are set down, one of them is, that *Christ descended into Hell* (and some other expressions liable to exception) and yet in the last verse thereof it is said, *Except a man believe faithfully he cannot be saved*, and yet many Heathens, and others, that doubtless never heard, understood, nor could believe several things therein, may be, and doubtless will be saved.

21 The Letany is to be read upon *Wednesdays* and *Fridays*, and at other times when the *Ordinary* shall command; and why upon *Wednesdaies* and *Fridaies* unless to comply with the Papists? and why at the *Ordinaries* command? Is not every Minister of Christ as fit to judge when 'tis meet to read it, as well as the *Ordinary*?

22 The Minister propounds the matter of Prayer, but the people pray, *Good Lord deliver us; We beseech thee to hear us good Lord.*

23 Many *Tautologies*, the words, *Good Lord deliver us* used eight times; and the words, *We beseech thee to hear us good Lord* used one and twenty times; contrary to *Mat. 6. 6.* and using the Lords Prayer four times, or more, in Morning Service.

24 From *Fornication*, and all other deadly Sins (including a difference, as the Papists doe between Venial and Mortall Sins) though all sins be deadly, or deserve death, *Rom. 5. 12. & 6. 23.*

25 Praying against *sudden death*, which is no where commanded in the Scripture, but rather the contrary.* See *Eccles 9. 12. Mar. 13. 33, &c. Luk. 12. 39, 40, 45, 46.* * Some of the Ancients prayed for it.

And what doth this but confirm ignorant Protestants (as well as Papists) in those Principles, that *Repentance* is in their own power, and that Repentance must bee a mans *last Act*, or else he cannot be saved? by which they exclude all those that dye suddenly (especially violently) from Salvation; which likewise is contrary to 1 *Sam.* 4. 18; 19, &c. *Job* 21. 24, 25. *Eccles.* 9. 3.

26 That they desire to be delivered by Christs *Circumcision, Baptism, Fasting, and Temptation*; some also take exception at the word *By*, being used as in an Oath, especially so many times as there it is.

27 There's a Prayer, *That God will bring into the way of truth all such as have erred*; whereas some are not to be prayed for, *Job.* 17. 9. 1 *Jo.* 5. 16.

28 They pray for a sort of people called *Curates* (a Name and Office not known in the Bible) distinct from Bishops, and Pastors. Note here the *Bishops* and *Curates* are not looked upon as Pastors (that is Feeders), and indeed they are not, for the one is a *Starver*, the other a *Biter* and *Slayer* of the sheep.

29 The taking of Gods Name so many times irreverently in their mouthes, as *Lord have mercy upon us, Christ have mercy upon us*.

30 That the Collect for Christmas Day (as they call it) is to be read till New-years Day, and yet the Collect is thus, *Almighty God, which hast given us the only begotten Son to take our Nature upon him, and this day to be born of a pure Virgin*; What, could he be born that day, and every day, of the six following too? The like concerning *Whitsunday*, concerning the descension of the Spirit, is to be read the *Monday* and *Tuesday* following. But it is more than all the Learned *Clerks* either in *England* or *Italy* can prove, that Christ was born either that Day, or that Month called *December*, but rather in the *seventh Month* called *September*, which might be figured and held forth by the Feast of *Tabernacles*, which was upon the fifteenth day of the Month, *Levit.* 23. 34. and the *Jews*, and divers learned Christians, held, and still hold, that the first day

day of that Feast shadowed his Birth, as the last or eighth day his Circumcision; and *John* seems to allude to that in *John* 1. 14. Joh. 1. 14.
ἐσκήνωσεν
ἐν ἡμῖν.

31 At the Purification of *Mary*, the Collect, *That as thy only Son this day was presented in the Temple*; which is as uncertain as the other: for if the thirty three dayes according to the Law, that the Woman was to continue in the blood of her Purifying, did begin when Christ was born, then they were ended six or seven days before that time of Purification; if those thirty three dayes begin after the day of Circumcision, then the day now observed is not probably the very day.

32 That the Priest is appointed to stand at the North-side of the Table, this is done, as many other things, in imitation of the Ceremonial Law, Lev. 1. 11.

33. That the People were to kneel at the reading of the Ten Commandments, contrary to *Nehem.* 8. 2, 3, 5. and yet afterwards when the Minister is to pray, he is appointed to stand up.

Obj. *But the People kneel because of their praying*, Lord have mercy upon us?

Ans. But who hath appointed them to doe that?

34 Offerings are appointed to be paid to the Curate, which is to continue still that Ceremonial Law that Christ hath abrogated, *Col.* 2. 14. *Heb.* 9. 10.

35 By adding (in the Administration of the Communion) words of their own, to the words of Christs institution, as, *Preserve thy body and soul into everlasting life*, See *Mat.* 26. 26, 27, 28. *Luk.* 22. 19, 20. *1 Cor.* 11. 24, 25.

36 The Priest is appointed to kneel at one Prayer, and yet to stand at the very next; and why not kneel or stand at both?

37 The People are to receive the Sacrament kneeling, (an unseemly gesture at Supper) like the Papists, and not like Christ and his Disciples, *Mat.* 26. 21. *Mar.* 14. 18.

38 The Priest gives it to every one in particular, and saith, *Take and eat this in remembrance that Christ dyed for thee*; contrary to the way and words of Christ, who said

to the Disciples in general, and not to every individual, and particular man, *This is my Body which is given for you, and divide it among your selves*, 1 Corint. II. 24. *Luke 22. 17, 19.*

39. That all the People must partake three times a year at least (and why not every Lords Day, or every Month, as the Primitive Christians did?) and yet in Cathedral, or Collegiate Churches, where be many Priests and Deacons, they shall receive Communion with the Minister every Sunday at least, and why should that difference be, unless the Priests would receive it more for their Bellies sake than their Souls? Have not the common people need to remember Christ as often as they, or would they make a Church of Clerks, distinct from a Church of Christians?

40 That every one must reckon at Easter with the Parson, Vicar, or Curate; where find you that Christ, or his Apostles did ever reckon so? or in what Bible doe you finde the word Parson, Vicar, Curate, or either of them?

41 Though they confess, that in the Primitive times Baptism was administred twice a year (*viz.* at Easter and Whitsunday) and yet it is ordered, that the Pastors and Curates shall often admonish the people, that they defer not the Baptism of Infants longer then till the Sunday, or other Holy-day next after the Childe be born, &c. doth not this favour strongly that Baptism is looked upon as necessary to Salvation?

42 This is to be done upon Sundaies, or other Holy-days; where note, that the Lords Day is called Sunday, and the other days Holy-days, and who appointed or Consecrated those days? Not Christ, nor his Apostles, nor the Primitive or Apostolical Church, for we erre in observing such days as were introduced by men, yea all Holydaies, or Feasts appointed by God, except the Christian Sabbath, Gal. 4. 10. Col. 2. 16.

43 If necessity require, that children may at all times be Baptised at home, Christ and the Apostles mentions no such necessity, and *Austine* and *Ambrose* would not have been

been without Baptism till they came to bee about thirty years of age, if in those times they had judged such a necessity of Baptism.

44 That the *Red Sea* figured Christ's holy Baptism, (not his Water Baptism, if his Baptism of Sufferings) rather signified the miserable state of Sinners by Nature, out of which Christ leads them.

45 That God did by the Baptism of Christ sanctifie the *River Jordan*, and all other Waters, for the Mystical washing away of all sin; there is no Scripture for this, but on the contrary, 1 Pet. 3. 21.

46 To use *God-fathers*, and *God mothers*, and they answer instead of the childe, no such thing practised in Christ, or in the Apostles times. See *Matth. 3. 6. Mar. 1. 8, 9. Luke 7. 29. Joh. 1. 33. Acts 2. 8, & 18.*

47 The *Cross in Baptism*, that hath more warrant from the Pope than from Christ, or his Gospel.

48 The Minister both in his saying to the People, and in his Prayer saith, *That the Children were regenerated*, (meaning by Baptism) whereas they should bee regenerated before they are baptised, *Acts 8. 37. & 16. 14, 15, 16, 32, 33. Mat. 3. 8, 9. And I certifie you*, saith the Minister, *that this Childe which being born in Original sin, and in the Wrath of God, by the laver of Regeneration in Baptism, is now received into the number of the Children of God, and Heirs of everlasting life, and doubt not that he hath given unto him the blessing of eternal life, and made him partaker of his everlasting kingdome; so in the Catechism, The Childe answers, Wherein I was made a member of Christ, a childe of God, and an inheritor of the Kingdom of heaven.* If every childe be made so in Baptism, then sure every one that is baptised must be saved, or else they may fall from a state of grace; but neither of these are true.

49 That the *God-fathers* and *God-mothers* did give the childe his name, whereas the Parents should doe it, *Gen. 39. 32, 33, 34. Luk. 1. 60, 63. 1 Sam. 1. 20.*

50 The Childe being asked, *How many Sacraments?* the answer is, *Two, as generally necessary to Salvation; where*
is,

is implied, that two are necessary, and more than two may be, though two may suffice.

51 After the Confirmation, the direction is, None shall be admitted to the Lords Supper, but those that are confirmed; there is no such prohibition in Scripture, and if it were, what should the greatest number of people in most Parishes (who are never visited, nor confirmed by the Bishops) doe?

52 The Bishop saith, *wee have laid our hands*, when hee himself only hath done it; mark, how ambitious the Bishop is of speaking in a Kingly stile.

53 Matrimony called frequently Holy, though it bee true, that in opposition to Uncleanneſs, and Whoredome, it may be called Holy, yet it may be suspected, lest hereby a compliance with the Papist (who make this one of their Seven Sacraments) is intended.

1 Cor. 6, 7

Mat. 19. 9.

Cha. 5. 32, &c

54 It is said there, *That as many as be coupled together otherwise than Gods Word doth allow, are not joynd together by God, neither is the Matrimony lawful*; in what sense the Matrimony is unlawful, or to what end those words are mentioned, is very doubtful. It is true, there may be divers things in Marriage unwarrantable by the Word of God, as for a Beleever to marry an unbeliever, or true Christians to marry Idolaters, or for Children to marry without Parents consent, &c. But yet Marriages are appointed, (as Christ saith) by God, and when once made, there is no ground of divorce except adultery.

55. Tying Marriage to the Minister, and so making it Holy, which in it self is but Civil and Natural, and did belong rather to the Civil Magistrate, than to the Minister, *Ruth 4. 11, 12, 13.*

56 The using of the Ring in Marriage, which in it self may be indifferent, yet making it essential to Marriage, it ceaseth to be indifferent.

57 The man in Marriage promiseth to the woman, that with his body he will worship her; though there bee civil worship, yet it is due to a Superiour, and not to an inferior, or equal, as the woman is.

58 There

58 There is one Prayer to bee omitted by the Minister where the Woman is Past Child-bearing; sure they are very skilful *Parsons, Vicars, and Curates*, that can judge what Women are past Child-bearing, but no great matter, for they bear neither less, nor more, for their praying for them.

59 The new married persons the same day of their marriage must receive the Communion, they that will understand Rule or Reason for this practice, must goe to *Rome* at least.

60 In the Visitation of the Sick, the Minister saith, That Christ hath left power to his Church to absolve all Sinners which truly *Repent*, and *beleeve*; sure if hee hath given power to his Church, yet he hath not given power to any Parson, no nor Pope, to say what hee doth adventure there to say, *I absolve thee from all thy Sins.*

2 The power that Christ hath left in his Church to absolve, is to bee exercised in *restoring* and *receiving* (the Members that were before cast out for sin) upon their repentance, *2 Cor. 2. 6, 7, 8, 9. Gal. 6. 1. Matth. 18. 18. 1 Cor. 5. 5.*

61 To give the Communion when a man is sick at home, and in the time of Plague, &c. upon special request of the diseased person, the Minister may only communicate with him, such a communion is not warranted by the Word of God, and to administer it thus cannot but be Popish, both in the end and manner. Private Communion.

62 Appointing singing at Burials, which is contrary to the rule prescribed by the Apostle, *James 5. 13.*

63 To say of every one buried, *This our dear Brother* At Burials. *here departed*; they have a large faith that can beleeve that all they bury are such, who will rather than lose their Fees bury all that are hanged, nay those that hang themselves; I would advise such to bury none of the Sectaries, lest at their burial they confess what in their life they did deny (*viz.*) to count them brethren.

64 Churching of Women, mis-applying that, *Psal. 121.* to the Woman, which is meant of the Church of God.

65 The Woman must offer accustomed offering, is not this to bring them back to the Law of *Moses*? Lev. 12. and this is to lead silly women away according to the Scripture, 2 *Tim.* 3. 6.

Commination.

66 That in the Primitive Church there was a godly Discipline, that at the beginning of Lent such persons as were notorious Sinners were put to open Penance, &c. Are not these words as Honey and Wine to the Papists, to grant them at once *Lent* and *Penance*, and their Church to be the Primitive Church? *Sed ab Origine non fuit ita.*

67 That Discipline is much to be wished, Is not that to wish *Penance*, to wish *Popery*? for the Papists commonly translate the word *Repent*, doe *Penance*; so after denouncing the Judgement they say, *Let us seek to bring forth fruits worthy of Penance*, which is otherwise rendred in *Mat.* 3. 8.

68 In the Prayer appointed, said at the point of death (Mark, not prayed) they teach the poor people that are ignorant to pray in Latine, *In manus tuas commendo spiritum meum*; and again, *Domine Jesu accipe spiritum meum*; this is not to pray with understanding, as the Apostle speaks, and what is this but to assure the Papists that the person deceased dyed with their faith in his heart, as well as their language in his mouth?



Reasons against Diocesan, or Lord Bishops.

ouer

1 **B**Ecause the Lord hath forbidden Ministers to bee Lords (as Diocesan Bishops are) once Gods Heritage, 1 *Pet.* 5. 3.

2 Because there were divers Bishops in one Church, and in one City, *Phil.* 1. 1.

3 Because Ministers are to bee ordained in every City, *Acts* 14. 23. *1st Th.* 5.

4 Because that Diocesan Bishops cannot perform the duties

duties required of Gospel Ministers, as to know their Flock, watch over them, feed, comfort, resolve their doubts, and visit them when they are sick, as the Scriptures require of Bishops, *1 Thes. 5. 12, 13. Heb. 13. 7, 17. Act. 20. 28. 2 Cor. 1. 4. Jam. 5. 14.*

5 Because there is no difference made in the Scripture between Bishops, and other Gospel-Ministers, *Acts 20. 7. Ephes. 4. 11. Mat. 9. 37. Col. 1. 23. Phil. 1. 1.*

Obj. But Timothy and Titus were Bishops, and had greater power than ordinary Ministers, as may appear in the Epilogue of Pauls second Epistle to Timothy, and to Titus.

Ans. 1. It is very questionable, whether any of those conclusions or directions were written by Paul, it is certain some of them were not.

2 There's no Scripture shews, that either Timothy or Titus were either Lords, or exercised any Dominion over the faith of the Saints, *2 Cor. 1. 1. 24.*

3 If they did more than other ordinary Ministers, in visiting, and helping to govern divers Churches, it was either as they were Evangelists, or the Messengers of the Apostles and Churches, *2 Tim. 4. 5. 2 Cor. 8. 19.*

How much the former or present Bishops of our Nation (some few godly men excepted, whom I judge not) differ from Timothy and Titus, is easily discerned by the following Parallel.

1 Learned men, that
is, true Disciples.

2 Qualified doubt-
less according to those
Qualifications in 1 *Tim.*
3. & *Tit.* 1.

3 Elected by the suf-
frages of the people, as
Act. 14. 23.

4 Ordained by the
Timothy and *Titus* were
Apostles, 2 *Tim.* 1. 6.

5 *Timothy* and *Ti-
tus* Ordained such as
were rightly qualified,
and not suddenly.

6 Humble, painful,
unworldly, and perse-
cuted.

7 Such who care
naturally for the state
of the Saints, *Philip.*
2. 20.

Unlearned, *οἱ ἀλλοτρίοι*,
undiscipled, as *Peter* saith,
2 *Pet.* 3. 16.

Not so qualified.

Come to their places
by Humane favour, or
Simony.

Ordained by the Arch-
Bishop, and hee by the
Pope, as godly *Cramer*
confessed.

But these like *Jerobo-
am*, 1 *King.* 13. 33. made
and consecrated whoever
would.

Proud, sloathful, world-
ly, and persecutors.

Such as care for them-
selves, and the world.

But Diocesan Bishops were, and for the most part are

FINIS.